

TIBETAN TEACHINGS

Articles by H.P. Blavatsky

ESOTERIC AXIOMS AND SPIRITUAL SPECULATIONS

EDITORIAL APPENDIX

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THE SACRED TREE OF KUM BUM

REINCARNATIONS IN TIBET

DO THE RISHIS EXIST?

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- III *The investigation of the unexplained laws of nature and the psychical powers latent in man.*

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FOREWORD

IN the *Theosophist* for January, 1882, H.P.B. took note of M. A. Oxon's review of a book by Arthur Lillie, *Buddha and Early Buddhism*, in which the reviewer found comfort in the fact that this author seemed to confirm his own belief that the Buddhists were "Spiritualists" who believed "departed human spirits" could be brought *en rapport* with the living. H.P.B. dealt briefly with this contention in "Esoteric Axioms and Spiritual Speculations," explaining that other contributors had been asked to comment on the claims of Lillie and M. A. Oxon. An article by T. Subba Row then follows in the *Theosophist* as bearing on the questions raised, and H.P.B. adds her comment, which is presented here under the heading of "Editorial Appendix." (Subba Row's article was extracted from a letter to H.P.B. containing his criticisms of material appearing in *Isis Unveiled* and the *Theosophist*.)

Of the invited contributors, "one of the most learned theologians of Northern Buddhism and esoteric Lamaism" supplied material, but it was not published until after H.P.B.'s death, in *Lucifer* for September, 1894. In her opening paragraph, introducing these "Tibetan Teachings," H.P.B. recalls the promise of publication of this illustrious Lama's views, made in the *Theosophist* for January, 1882. From what he says it becomes plain that only a Bodhisattva could or would return to communicate with or give instruction to the living. Included in this article is H.P.B.'s repetition of a prophecy by Tsong-ka-pa, to the effect that "the true doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of Western nations"—a statement which acquires particular pertinence at a time when the

West is eagerly importing what are thought to be "esoteric" Tibetan teachings.

"The Sacred Tree of Kum Bum" appeared in the *Theosophist* for March, 1883. This article was in effect a vindication of the veracity of the Abbé Huc, which had been called into question by a much later European visitor to the monastery of Kum Bum. Huc, a Lazarist missionary, had told in his *Travels in Tartary, Tibet, and China* of seeing perfect Tibetan characters appear on the leaves of a tree which legend said had sprung from the hair of Tsong-ka-pa. H.P.B. observes that the inscriptions growing in the leaf cells and fibres are in Sensar.

"Reincarnations in Tibet" is an informing article concerning the origins of the "Dugpa" or "Red Cap" sect of Tibet, giving an account of the great reform in Buddhism achieved by Tsong-ka-pa. Various misconceptions may be corrected by a thoughtful reading of this material.

While "Do the Rishis Exist?" is brief, being no more than an editor's note by H.P.B. in answer to a correspondent, its value as an antidote to the anthropomorphism of popular religion will be evident. It appeared in the *Theosophist* for March, 1883.

ESOTERIC AXIOMS AND SPIRITUAL SPECULATIONS

In a lengthy review of A. Lillie's book, *Buddha and Early Buddhism*, by M. A. (Oxon), our esteemed friend, the critic, takes the opportunity for another quiet little fling at his well-wishers, the Theosophists. On the authority (?) of Mr. Lillie, who seems to know all about it, the reviewer contradicts and exposes the assertions made and theories enunciated by the Theosophists. We will now quote from his review "Buddhism and Western Thought," published in the October number of the *Psychological Review*:

"It will be evident to any reader, who has followed me so far, that the Buddhist belief is permeated by what I have described as a distinctive, 'a peculiar note of Modern Spiritualism—the presence and guardianship of departed spirits' (!?)¹ I confess that this struck me with some surprise, and, I may say, pleased surprise, for I had come to think that there was a marked antagonism between Eastern and Western modes of thought and belief on this point. *We have heard much in disparagement of this special article of faith from some friends who have told us a great deal about the theosophical beliefs of the Hindus, and who have chanted the praises of the Buddhistic as against the Christian faith with vehement laudation of the one, and with abundant scorn of the other.* . . . But be this as it may, we have been told so often, that we have come to accept it as a lesson from those who know better than ourselves, that our Western belief in the action of departed human spirits in this world of ours is a crazy fallacy. *We have believed, at least, that such was the Eastern creed.* For ourselves, we (some of us at least) prefer our own experience to the instructions of any whose dogmatic statements are so sweeping as those with which we are met from Eastern experts. The statements and claims made have seemed to us altogether too vast. It may be, we are driven to think, that departed spirits do not operate in the East, but at any rate we find that they *do* act in the West. And while we are far from declining to recognize the truth that pervades much of the Spiritualism of the East,

¹ The italics and points of exclamation are ours. We would like to know what the learned priests of Ceylon, the lights of Buddhism, such as Sumangala Unnanse, would have to say to this?—Ed.

and have tried our best to induce our friends to widen their view by adopting it in some degree, we have been sad to think that it should so absolutely contradict the experience of the West.

"Mr. Lillie affords me some consolation. I find throughout his book not only most instructive variety of opinion, which I can correlate with my own beliefs and theories to benefit and advantage, but I find that the belief in the intervention of departed human spirits, which we had all of us imagined to be *anathema mar-anatha* in the East is, in effect, a permeating principle of Buddhism in his estimation!"—(Part II, p. 174.)

The writer, after that, proceeds to speak of "Buddhistic Spiritualism" . . . a "root-principle" of which is "a belief that the living may be brought *en rapport* with their departed friends"; of adepts being "highly developed mediums"; and quotes an interesting clause from a chapter of Mr. Lillie's book. Says the last-named authority:

"I have dwelt at length on this supernaturalism, because it is of the highest importance to our theme. *Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality, through the instrumentality of the corpse, or a portion of the corpse of the chief aiding spirit.* The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would admit at once that a spirit that has not yet attained the Bodily or Spiritual awakening cannot be a good spirit. It is still in the domains of Kâma (death, appetite).² It can do no good thing; more than that, it *must* do evil things. . . . The answer of Northern Buddhism, if we consult such books as the 'White Lotus of Dharma' and the 'Lalita Vistara,' is that the good spirits are the Buddhas, the dead prophets. They come from the 'fields of the Buddhas' to commune with earth."

For all this M. A. (Oxon) rejoices, as he thinks it corroborates the Spiritual theories and is calculated to confound the Theosophists. We, however, are afraid that it will confound, in the end, but Mr. Lillie. "The life of Buddha is permeated," says the re-

² We have not read Mr. Lillie's book; but if he teaches in it many other things no truer than his idea that *Kama* means "Death," his authority is likely to prove of a most fragile kind. *Kama* never meant death, but lust, desire; in this sense—a passionate desire to live again.—Ed.

viewer, "with what seems to me uncompromising Spiritualism . . ."; and in triumph adds: "It is a significant fact that throughout this elucidation of Buddhistic Spiritualism we have not once come upon an Elemental or Elementary Spirit."

No wonder since they have in Buddhistic and Brahmanical Esotericism their own special and technical names whose significance, Mr. Lillie—if he understood their meaning as correctly as he did the word *Kama*—was just the person to overlook, or include in the generic name of "Spirits." We will not try to personally argue out the vexed question with our friend, M. A. (Oxon), as our voice might have no more authority with him than Mr. Lillie's has with us. But we will tell him what we have done. As soon as his able review reached us, we marked it throughout, and sent both the numbers of the magazine containing it, to be, in their turn, reviewed and corrected by two authorities. We have the weakness to believe that these Specialists in the matter of esoteric Buddhism may be regarded as far greater than Mr. Lillie or any other European authority is likely to ever be; for these two are:—(1) H. Sumangala Unnanse, Buddhist High Priest of Adam's Peak, Ceylon, the teacher of Mr. Rhys Davids, a member of our General Council and the most learned expounder of Southern Buddhism; and (2) the Chohan-Lama of Rinch-cha-tze (Tibet) the Chief of the Archive-registrars of the secret Libraries of the Dalaï and Ta-shii-hlumpo-Lamas-Rim-boche,—also a member of our Society. The latter, moreover, is a "Pan-chhen," or great teacher, one of the most learned theologians of Northern Buddhism and esoteric Lamaism. From the latter we have already received the promise of showing how very erroneous are, in every case, the views of both, the author and his reviewer, the message being accompanied by a few remarks to the address of the former which would have hardly flattered his vanity as an author. The High Priest Sumangala, we hope, will give his ideas upon "*Buddhistic Spiritualism*" as well, as soon as he finds leisure—no easy matter, by the way, considering his engagements. If the authority and learning of Mr. Lillie, after that, will still be placed higher than that of the two most learned *Buddhist* expounders of Southern and Northern Buddhism of our day, then we will have nothing more to say.

Meanwhile, none will deny that esoteric Buddhism and Brahmanism are *one*, for the former is derived from the latter. It is

well-known, the most important feature of reform, perhaps, was that Buddha made adeptship or *enlightenment* (through the *dhyâna* practices of *Iddhi*) open to all, whereas the Brahmins had been jealously excluding all men without the pale of their own haughty caste from this privilege of learning the perfect truth. Therefore, in the present connection we will give the ideas of a learned Brahman upon Spiritualism as viewed from the esoteric stand-point. The author of the article which follows, than whom, no layman, perhaps, in India is better versed in the Brahmanical Occult Sciences³ outside the inner conclave of the adepts—reviews in it the *seven-fold principle in man*, as given in *Fragments of Occult Truth*, and establishes for that purpose an exhaustive comparison between the two esoteric doctrines—the Brahmanical and Buddhistic—which he considers “substantially identical.” His letter was written at our personal request, with no view to polemics, the writer himself being probably very far from the thought while answering it that it would ever be published. Having obtained his permission, however, to that effect, we now gladly avail ourselves of the opportunity. Besides being the best review we are likely to ever obtain upon so abstruse a subject, it will show M. A. (Oxon), and our other friends, the Spiritualists, how far such authors as Mr. Lillie have seized the “root-principle” of the Asiatic religions and philosophy. At all events the readers will be enabled to judge, how much modern Spiritualism, as now expounded, is “a permeating principle” of Brahmanism, the elder sister of Buddhism.

³ See article [by Subba Row] “The Twelve Signs of the Zodiac” by the same author in the November number of the *Theosophist*.—Ed.

EDITORIAL APPENDIX

[In his article, "The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man," in the *Theosophist* for January 1882, Subba Row made statements which drew comment from H.P.B., printed as the Notes of an editorial appendix following his article. Before each of these five Notes by H.P.B., we give in brackets the statement by Subba Row to which it applied.]

NOTE I

[SUBBA ROW: Now it is extremely difficult to show whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmans learned their occult science from the adepts of Tibet; or again whether the adepts of both countries professed originally the same doctrine and derived it from a common source.]

In this connection it will be well to draw the reader's attention, to the fact that the country called "Si-dzang" by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fo-kien (the chief head-quarters of the aborigines of China)—as the great seat of occult learning in the archaic ages. According to these records, it was inhabited by the "Teachers of Light," the "Sons of Wisdom," and the "Brothers of the Sun." The Emperor Yu the "Great" (2207 B.C.), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him—for he was the first one to unite in China ecclesiastical power with temporal authority—from Si-dzang. That system was the same as with the old Egyptians and the Chaldees; that which we know to have existed in the Brahmanical period in India, and to exist now in Tibet: namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste. Who were the aborigines of Tibet is a question which no ethnographer is able to answer correctly at present. They practise the Bhon religion, their sect is a pre- and anti-Buddhistic one, and they are to be found mostly in the province of Kam—that is all that is known of them. But even that would justify the supposition that they are the greatly degenerated descendants of mighty and wise forefathers. Their ethnical type shows that they are not pure Turanians, and their

rites—now those of sorcery, incantations, and nature-worship, remind one far more of the popular rites of the Babylonians, as found in the records preserved on the excavated cylinders, than of the religious practices of the Chinese sect of Tao-sse—(a religion based upon pure reason and spirituality)—as alleged by some. Generally, little or no difference is made even by the Kye-lang missionaries who mix greatly with these people on the borders of British Lahoul—and ought to know better—between the Bhons and the two rival Buddhist sects, the Yellow Caps and the Red Caps. The latter of these have opposed the reform of Tzong-ka-pa from the first and have always adhered to old Buddhism so greatly mixed up now with the practices of the Bhons. Were our Orientalists to know more of them, and compare the ancient Babylonian Bel or Baal worship with the rites of the Bhons, they would find an undeniable connection between the two. To begin an argument here, proving the origin of the aborigines of Tibet as connected with one of the three great races which superseded each other in Babylonia, whether we call them the Akkadians (invented by F. Lenormant), or the primitive Turanians, Chaldees and Assyrians—is out of question. Be it as it may, there is reason to call the trans-Himalayan esoteric doctrine Chaldeo-Tibetan. And, when we remember that the Vedas came—agreeably to all traditions—from the Manssorowa Lake in Tibet, and the Brahmins themselves from the far North, we are justified in looking on the esoteric doctrines of every people who once had or still has it—as having proceeded from one and the same source; and, to thus call it the “Aryan-Chaldeo-Tibetan” doctrine, or Universal WISDOM Religion. “Seek for the LOST WORD among the hierophants of Tartary, China and Tibet,” was the advice of Swedenborg, the seer.

NOTE II

[SUBBA ROW: Your assertion in “Isis Unveiled” that Sanskrit was the language of the inhabitants of the said continent (Atlantis), may induce one to suppose that the Vedas had probably their origin there,—wherever else might be the birth-place of the Aryan esotericism.]

Not necessarily—we say. The Vedas, Brahmanism, and along with these, Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic

name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander; and Persia—Iran is called Western India in some ancient classics. The countries now named Tibet, Mongolia, and Great Tartary were considered by them as forming part of India. When we say, therefore, that India has civilized the world and was the *Alma Mater* of the civilizations, arts and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, pre-historic India. India of the time when the great Gobi was a sea, and the lost “Atlantis” formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, Java, to far-away Tasmania.

NOTE III

[SUBBA ROW: . . . the knowledge of the *occult powers of nature* possessed by the inhabitants of the lost Atlantis was learned by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island.]

To ascertain such disputed questions, one has to look into and study well the Chinese sacred and historical records—a people whose era begins nearly 4,600 years back (2697 B.C.). A people so accurate and by whom some of the most important *inventions* of modern Europe and its so much boasted modern science, were anticipated—such as the compass, gun-powder, porcelain, paper, printing, &c.—known, and practised thousands of years before these were rediscovered by the Europeans—ought to receive some trust for their records. And from Lao-tze down to Hiouen-Thsang their literature is filled with allusions and references to that island and the wisdom of the Himalayan adepts. In the *Catena of Buddhist Scriptures from the Chinese* by the Rev. Samuel Beal, there is a chapter “On the TIAN-TA’I School of Buddhism” (pp. 244-258) which our opponents ought to read. Translating the rules of that most celebrated and holy school and sect in China founded by Chin-che-Khae, called Che-chay (the wise one) in the year 575 of our era, when coming to the sentence which reads: “That which relates to the one garment (seamless) worn by the GREAT TEACHERS OF THE SNOWY MOUNTAINS, the school of the Haimavatas” (p. 256) the European translator places

after the last sentence a sign of interrogation, as well he may. The statistics of the school of the "Haimavatas" or of our Himalayan Brotherhood, are not to be found in the General Census Records of India. Further, Mr. Beal translates a Rule relating to "the great professors of the higher order who live in mountain depths remote from men," the *Aranyakas*, or hermits.

So, with respect to the traditions concerning this island, and apart from the (to them) *historical* records of this preserved in the Chinese and Tibetan Sacred Books: the legend is alive to this day among the people of Tibet. The fair Island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the "great teachers of the snowy mountains," however much convulsed and changed its topography by the awful cataclysm. Every *seventh* year, these teachers are believed to assemble in SCHAM-CHA-LO, the "happy land." According to the general belief it is situated in the north-west of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert, South and North, and the more populated regions of Khoondooz and Kashmir, of the *Gya-Pheling* (British-India), and China, West and East, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Namur Nur and the Kuen-Lun Mountains—but one and all firmly believe in Scham-bha-la, and speak of it as a fertile, fairy-like land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the god-like inhabitants of the legendary Island.

In connection with the archaic legend of the Asian Sea and the Atlantic Continent, is it not profitable to note a fact known to all modern geologists—that the Himalayan slopes afford geological proof, that the substance of those lofty peaks was once a part of an ocean floor?

NOTE IV

[SUBBA ROW: You said that in cases where tendencies of a man's mind are entirely material, and all spiritual aspirations and thoughts were altogether absent from his mind, the seventh principle leaves him either before or at the time of death, and the sixth principle disappears with it. Here, the very proposi-

tion that the tendencies of the particular individual's mind are *entirely* material, involves the assertion that there is no spiritual intelligence or spiritual *Ego* in him. You should then have said that, whenever spiritual intelligence should cease to exist in any particular individual the seventh principle ceases to exist for that particular individual for all purposes. Of course, it does not fly off anywhere. There can never be anything like a change of position in the case of Brahman.]

True—from the standpoint of Aryan *Esotericism*, and the Upanishads; not quite so in the case of the *Arahat* or Tibetan esoteric doctrine; and it is only on this one solitary point that the two teachings disagree, as far as we know. The difference is very trifling though, resting, as it does, solely upon the two various methods of viewing the one and the same thing from two different aspects.

We have already pointed out that, in our opinion, the whole difference between Buddhistic and Vedantic philosophies was that the former was a kind of *Rationalistic* Vedantism, while the latter might be regarded as *transcendental* Buddhism. If the Aryan esotericism applies the term *jīvātma* to the seventh principle, the pure and *per se* unconscious spirit—it is because the Vedānta postulating three kinds of existence—(1) the *pāramārthika*—(the true, the only real one), (2) the *vyavahārika* (the practical), and (3) the *pratibhāsika* (the apparent or illusory life)—makes the first *life* or *jīva*, the only truly existent one. Brahman or the ONE'S SELF is its only representative in the universe, as it is the *universal Life in toto* while the other two are but its “phenomenal appearances,” imagined and created by ignorance, and complete illusions suggested to us by our blind senses. The Buddhists, on the other hand, deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an ABSOLUTE Being. Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute consciousness, as in the words of Flint—“wherever there is consciousness there is relation, and wherever there is relation there is dualism.” The ONE LIFE is either “MUKTA” (absolute and unconditioned) and can have no relation to anything nor to any one; or it is “BADDHA” (bound and conditioned), and then it cannot be called the ABSOLUTE; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world. Hence, the *Arahat* secret doctrine on cosmogony, admits

but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods, or none; whether there is a universe, or no universe; existing during the eternal cycles of Maha Yugs, during the *Pralayas* as during the periods of *Manvantara*: and this is SPACE, the field for the operation of the eternal Forces and natural Law, the *basis* (as our correspondent rightly calls it) upon which take place the eternal intercorrelations of Akâsa-Prakriti, guided by the unconscious regular pulsations of *Sakti*—the breath or power of a conscious deity, the theists would say—the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or “Fan, Bar-nang” (Mâha Sûnyatâ) or, as it is called by Lao-tze, the “Emptiness” is the nature of the Buddhist Absolute. (See Confucius’ “*Praise of the Abyss.*”) The word *jiva* then, could never be applied by the Arahats to the *Seventh Principle*, since it is only through its correlation or contact with matter that *Fo-hat* (the Buddhist active energy) can develop active *conscious* life; and that to the question “how can *Unconsciousness* generate *consciousness*?” the answer would be: “Was the seed which generated a Bacon or a Newton self-conscious?”

NOTE V

[SUBBA ROW: The term *Jivatma* is generally applied by our philosophers to the seventh principle when it is distinguished from *Paramatma* or *Parabrahmam*.]

The impersonal Parabrahmam thus being made to merge or separate itself into a *personal* “*jivatma*,” or the personal god of every human creature. This is, again, a difference necessitated by the Brahmanical belief in a God whether personal or impersonal, while the Buddhist Arahats, rejecting this idea entirely, recognise no deity apart from man.

To our European readers: Deceived by the phonetic similarity, it must not be thought that the name “Brahman” is identical in this connection with Brahma or *Iswara*—the personal God. The *Upanishads*—the Vedanta Scriptures—mention no such God and, one would vainly seek in them any allusions to a conscious deity. The Brahmmam, or Parabrahm, the ABSOLUTE of the Vedantins,

is neuter and unconscious, and has no connection with the masculine Brahmâ of the Hindu Triad, or *Trimûriti*. Some Orientalists rightly believe the name derived from the verb "Brih," to *grow* or *increase*, and to be, in this sense, the *universal expansive force of nature*, the vivifying and spiritual principle, or power, spread throughout the universe and which in its collectivity is the one Absoluteness, the one Life and the only Reality.

TIBETAN TEACHINGS

A LONG-DELAYED PROMISE FULFILLED

They who are on the summit of a mountain can see all men; in like manner they who are intelligent and free from sorrow are enabled to ascend above the paradise of the Gods; and when they there have seen the subjection of man to birth and death and the sorrows by which he is afflicted, they open the doors of the immortal.

—From the *Tched-du brjod-pai tsoms* of the BKAH-HGYUR

IN the January number of the *Theosophist* for 1882, we promised our readers the opinions of the Venerable Chohan-Lama—the chief of the Archive-registrars of the libraries containing manuscripts on esoteric doctrines belonging to the Ta-loï and Ta-shü-hlumpo Lamas Rim-boche of Tibet—on certain conclusions arrived at by the author of *Buddha and Early Buddhism*. Owing to the brotherly kindness of a disciple of the learned Chohan, than whom no one in Tibet is more deeply versed in the science of esoteric and exoteric Buddhism, we are now able to give a few of the doctrines which have a direct bearing on these conclusions. It is our firm belief that the learned Chohan's letters, and the notes accompanying them, could not arrive at a more opportune time. Besides the many and various misconceptions of our doctrines, we have more than once been taken severely to task by some of the most intelligent Spiritualists for misleading them as to the real attitude and belief of Hindus and Buddhists as to "spirits of the departed." Indeed, according to some Spiritualists "the Buddhist belief is permeated by the distinctive and peculiar note of modern Spiritualism, the presence and guardianship of departed spirits," and the Theosophists have been guilty of misrepresenting this belief. They have had the hardihood, for instance, to maintain that this "belief in the intervention of departed human spirits" was anathema maranatha in the East, whereas it is "in effect, a permeating principle of Buddhism."

What every Hindu, of whatever caste and education, thinks of the "intervention of departed spirits" is so well known throughout the length and breadth of India that it would be loss of time to

repeat the oft-told tale. There are a few converts to modern Spiritualism, such as Babu Peary Chand Mittra, whose great personal purity of life would make such intercourse harmless for him, even were he not indifferent to physical phenomena, holding but to the purely spiritual, subjective side of such communion. But, if these be excepted, we boldly reassert what we have always maintained: that there is not a Hindu who does not loathe the very idea of the reappearance of a departed "spirit" whom he will ever regard as impure; and that with these exceptions no Hindu believes that, except in cases of suicide, or death by accident, any spirit but an evil one can return to earth. Therefore, leaving the Hindus out of the question, we will give the ideas of the Northern Buddhists on the subject, hoping to add those of the Southern Buddhists to them in good time. And, when we say "Buddhists," we do not include the innumerable heretical sects teeming throughout Japan and China who have lost every right to that appellation. With these we have nought to do. We think but of Buddhists of the Northern and Southern Churches—the Roman Catholics and the Protestants of Buddhism, so to say.

The subject which our learned Tibetan correspondent treats is based on a few direct questions offered by us with a humble request that they should be answered, and the following paragraphs from *Buddha and Early Buddhism*:

"I have dwelt somewhat at length on this supernaturalism, because it is of the highest importance to our theme. Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse or a portion of the corpse of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would at once admit that a spirit that has not yet attained the Bodhi or spiritual awakening cannot be a good spirit. It can do no good thing; more than that, it must do evil things.

"The answer of Northern Buddhism is that the good spirits are the Buddhas, the dead prophets. They come from certain 'fields of the Buddhas' " to commune with earth.

Our learned Tibetan friend writes:

"Let me say at once that monks and laymen give the most

ridiculously absurd digest of the Law of Faith, the popular beliefs of Tibet. The Capuchin Della Penna's account of the brotherhood of the 'Byang-tsiub' is simply absurd. Taking from the Bkah-hgyur and other books of the Tibetan laws some literal descriptions, he then embellishes them with his own interpretation. Thus he speaks of the fabled worlds of 'spirits,' where live the 'Lha, who are like gods'; adding that the Tibetans imagine 'these places to be in the air above a great mountain, about a hundred and sixty thousand leagues high and thirty-two thousand leagues in circuit; which is made up of four parts, being of crystal to the east, of the red ruby to the west, of gold to the north, and of the green precious stone—lapis lazuli—to the south. In these abodes of bliss they—the Lha—remain as long as they please, and then pass to the paradise of other worlds.'

"This description resembles far more—if my memory of the missionary-school-going period at Lahoula does not deceive me—the 'new Jerusalem coming down from God out of heaven' in John's vision—that city which measured 'twelve thousand furlongs,' whose walls were of 'jasper,' the buildings of 'pure gold,' the foundations of the walls 'garnished with all manner of precious stones' and 'the twelve gates were twelve pearls'—than the city of the Jang-Chhub either in the Bkah-hgyur or in the ideas of the Tibetans. In the first place, the sacred canon of the Tibetans, the Bkah-hgyur and Bstan-hgyur, comprises one thousand seven hundred and seven distinct works—one thousand and eighty-three public and six hundred and twenty-four secret volumes—the former being composed of three hundred and fifty and the latter of seventy-seven folio volumes.

"Could they even by chance have seen them, I can assure the Theosophists that the contents of these volumes could never be understood by anyone who had not been given the key to their peculiar character, and to their hidden meaning.

"Every description of localities is figurative in our system; every name and word is purposely veiled; and a student, before he is given any further instruction, has to study the mode of deciphering, and then of comprehending and learning the equivalent secret term or synonym for nearly every word of our religious language. The Egyptian enchorial or hieratic system is child's play to the deciphering of our sacred puzzles. Even in those volumes to which the masses have access, every sentence has a dual meaning, one

intended for the unlearned, and the other for those who have received the key to the records.

“If the efforts of such well-meaning, studious and conscientious men as the authors of *Buddhist Records of the Western World*, and *Buddha and Early Buddhism*—whose poetical hypotheses may be upset and contradicted, one by one, with the greatest ease—resulted in nought, verily then, the attempts of the predecessors and successors of the Abbés Huc, Gabet and others must prove a sorry failure; since the former have not and the latter have, an object to achieve in purposely disfiguring the unparalleled and glorious teachings of our blessed master, Shakya Thub-pa.

“In the *Theosophist* for October, 1881, a correspondent correctly informs the reader that Gautama the Buddha, the wise, ‘insisted upon initiation being thrown open to all who were qualified.’ This is true; such was the original design put for some time in practice by the great Sang-gyas, and before he had become the All-Wise. But three or four centuries after his separation from this earthly coil, when Asoka, the great supporter of our religion, had left the world, the Arhat initiates, owing to the secret but steady opposition of the Brâhmans to their system, had to drop out of the country one by one and seek safety beyond the Himâlayas. Thus, though popular Buddhism did not spread in Tibet before the seventh century, the Buddhist initiates of the mysteries and esoteric system of the Aryan Twice-born, leaving their motherland, India, sought refuge with the pre-Buddhistic ascetics; those who had the Good Doctrine, even before the days of Shâkya-Muni. These ascetics had dwelt beyond the Himâlayan ranges from time immemorial. They are the direct successors of those Âryan sages who, instead of accompanying their Brâhman brothers in the pre-historical emigration from Lake Mânasasarovara across the Snowy Range into the hot plains of the Seven Rivers, had preferred to remain in their inaccessible and unknown fastnesses. No wonder, indeed, if the Âryan esoteric doctrine and our Arahât doctrines are found to be almost identical. Truth, like the sun over our heads, is one; but it seems as if this eternal truism must be constantly reiterated to make the dark, as much as the white, people remember it. Only that truth may be kept pure and unpolluted by human exaggerations—its very votaries betimes seeking to adapt it, to pervert and disfigure its fair face to their own selfish ends—

it has to be hidden far away from the eye of the profane. Since the days of the earliest universal mysteries up to the time of our great Shâkya Tathâgata Buddha, who reduced and interpreted the system for the salvation of all, the divine Voice of the Self, known as Kwan-yin, was heard but in the sacred solitude of the preparatory mysteries.

"Our world-honoured Tsong-kha-pa closing his fifth Dam-nag reminds us that 'every sacred truth, which the ignorant are unable to comprehend under its true light, ought to be hidden within a triple casket concealing itself as the tortoise conceals his head within his shell; ought to show her face but to those who are desirous of obtaining the condition of Anuttara Samyak Sambodhi'—the most merciful and enlightened heart.

"There is a dual meaning, then, even in the canon thrown open to the people, and, quite recently, to Western scholars. I will now try to correct the errors—too intentional, I am sorry to say, in the case of the Jesuit writers. No doubt but that the Chinese and Tibetan Scriptures, so-called, the standard works of China and Japan, some written by our most learned scholars, many of whom—as uninitiated though sincere and pious men—commented upon what they never rightly understood, contain a mass of mythological and legendary matter more fit for nursery folklore than an exposition of the Wisdom Religion as preached by the world's Saviour. But none of these are to be found in the canon; and, though preserved in most of the Lamasery libraries, they are read and implicitly believed in only by the credulous and pious whose simplicity forbids them ever stepping across the threshold of reality. To this class belong *The Buddhist Cosmos*, written by the Bonze Jin-ch'an, of Pekin; *The Shing-Tao-ki*, or 'The Records of the Enlightenment of Tathâgata,' by Wang-Puh, in the seventh century, *The Hi-shai Sûtra*, or 'Book of Creation,' various volumes on heaven and hell, and so forth—poetic fictions grouped around a symbolism evolved as an after-thought.

"But the records from which our scholastic author, the monk Della Penna quotes—or I should rather say, misquotes—contain no fiction, but simply information for future generations, who may, by that time, have obtained the key to the right reading of them. The 'Lha' of whom Della Penna speaks but to deride the fable, they who 'have attained the position of saints in this world,' were simply the initiated Arhats, the adepts of many and various

grades, generally known under the name of Bhanté or Brothers. In the book known as the *Avatamsaka Sûtra*, in the section on 'the Supreme Âtman—Self—as manifested in the character of the Arhats and Pratyeka Buddhas,' it is stated that 'Because from the beginning, all sentient creatures have confused the truth, and embraced the false; therefore has there come into existence a hidden knowledge called Alaya Vijñâna.' 'Who is in the possession of the true hidden knowledge?' 'The great teachers of the Snowy Mountain,' is the response in *The Book of Law*. The Snowy Mountain is the 'mountain a hundred and sixty thousand leagues high.' Let us see what this means. The last three ciphers being simply left out, we have a hundred and sixty leagues; a Tibetan league is nearly five miles; this gives us seven hundred and eighty miles from a certain holy spot, by a distinct road to the west. This becomes as clear as can be, even in Della Penna's further description, to one who has but a glimpse of the truth. 'According to their law,' says that monk, 'in the west of this world, is an eternal world, a paradise, and in it a saint called Ho-pahme, which means "Saint of Splendour and Infinite Light." This saint has many distinct "powers," who are all called "chang-chub",' which—he adds in a footnote—means 'the spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas, so that they may help the living.'

"This shows that these presumably dead 'chang-chubs' are living Bodhisatwas or Bhanté, known under various names among Tibetan people; among others, Lha or 'spirits,' as they are supposed to have an existence more in spirit than in flesh. At death they often renounce Nirvâna—the bliss of eternal rest, or oblivion of personality—to remain in their spiritualized astral selves for the good of their disciples and humanity in general.

"To some Theosophists, at least, my meaning must be clear, though some are sure to rebel against the explanation. Yet we maintain that there is no possibility of an entirely pure 'self' remaining in the terrestrial atmosphere after his liberation from the physical body, in his own personality, in which he moved upon earth. Only three exceptions are made to this rule:

"The holy motive prompting a Bodhisatwa, a Sravaka, or Rahat to help to the same bliss those who remain behind him, the living; in which case he will stop to instruct them either from within or without; or, secondly, those who, however pure, harmless and

comparatively free from sin during their lives, have been so engrossed with some particular idea in connection with one of the human *mâyâs* as to pass away amidst that all-absorbing thought; and, thirdly, persons in whom an intense and holy love, such as that of a mother for her orphaned children, creates or generates an indomitable will fed by that boundless love to tarry with and among the living in their inner selves.

“The periods allotted for these exceptional cases vary. In the first case, owing to the knowledge acquired in his condition of Anuttara Samyak Sambodhi—the most holy and enlightened heart—the Bodhisatwa has no fixed limit. Accustomed to remain for hours and days in his astral form during life, he has power after death to create around him his own conditions, calculated to check the natural tendency of the other principles to rejoin their respective elements, and can descend or even remain on earth for centuries and millenniums. In the second case, the period will last until the all-powerful magnetic attraction of the subject of the thought—intensely concentrated at the moment of death—becomes weakened and gradually fades out. In the third, the attraction is broken either by the death or the moral unworthiness of the loved ones. It cannot in either case last more than a lifetime.

“In all other cases of apparitions or communications by whatever mode, the ‘spirit’ will prove a wicked ‘bhuta’ or ‘ro-lang’ at best—the soulless shell of an ‘elementary.’ The ‘Good Doctrine’ is rejected on account of the unwarranted accusation that ‘adepts’ only claim the privilege of immortality. No such claim was ever brought forward by any eastern adept or initiate. Very true, our Masters teach us ‘that immortality is conditional,’ and that the chances of an adept who has become a proficient in the Alaya Vijñana, the acme of wisdom, are tenfold greater than those of one who, being ignorant of the potentialities centered within his Self, allows them to remain dormant and undisturbed until it is too late to awake them in this life. But the adept knows no more on earth, nor are his powers greater here than will be the knowledge and powers of the average good man when the latter reaches his fifth and especially his sixth cycle or round. Our present mankind is still in the fourth of the seven great cyclic rounds. Humanity is a baby hardly out of its swaddling clothes, and the highest adept of the present age knows less than he will know as a child in the seventh round. And as mankind is an

infant collectively, so is man in his present development individually. As it is hardly to be expected that a young child, however precocious, should remember his existence from the hour of his birth, day by day, with the various experiences of each, and the various clothes he was made to wear on each of them, so no 'self,' unless that of an adept having reached Samma-Sambuddha—during which an illuminate sees the long series of his past lives throughout all his previous births in other worlds—was ever able to recall the distinct and various lives he passed through. But that time must come one day. Unless a man is an irretrievable sensualist, dooming himself thereby to utter annihilation after one of such sinful lives, that day will dawn when, having reached the state of absolute freedom from any sin or desire, he will see and recall to memory all his past lives as easily as a man of our age turns back and passes in review, one by one, every day of his existence."

We may add a word or two in explanation of a previous passage, referring to Kwan-yin. This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kwan-shai-yin Bodhisatwa, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity. Hence Kwan-yin is said to be the son of Amitabhâ Buddha, who generated that Saviour, the merciful Bodhisatwa, the "Voice" or the "Word" that is universally diffused, the "Sound" which is eternal. It has the same mystical meaning as the Vâch of the Brâhmans. While the Brâhmans maintain the eternity of the Vedas from the eternity of "sound," the Buddhists claim by synthesis the eternity of Amitabhâ, since he was the first to prove the eternity of the Self-born, Kwan-yin. Kwan-yin is the Vâchîshvara or Voice-Deity of the Brâhmans. Both proceed from the same origin as the Logos of the neo-platonic Greeks; the "manifested deity" and its "voice" being found in man's Self, his conscience; Self being the unseen Father, and the "voice of Self" the Son; each being the relative and the correlative of the other. Both Vâchîshvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brâhmanical and Buddhist esoteric doctrines.

We may also point out that Bodhisatwas or Rahats need not be

adepts; still less, Brâhmans, Buddhists, or even "Asiatics," but simply holy and pure men of any nation or faith, bent all their lives on doing good to humanity.

DOCTRINES OF THE HOLY "LHA"

"The forms under which any living being may be reborn, are six-fold. The highest class are the Lha, 'spirits, highest beings, gods'; they rank next to the Buddhas, and inhabit the six celestial regions. Two of these regions belong to the earth; but the four others, which are considered as superior mansions, lie in the atmosphere, far beyond the earth."

"As a consequence of premature decease, the 'Bardo' is prolonged. This is the middle state between the death and the new rebirth, which does not follow immediately, but there exists an interval which is shorter for the good than for the bad."—(EMIL SCHLAGINTWEIT, *Buddhism in Tibet*.)

The notes that follow are compiled, or rather translated, as closely as the idiomatic difficulties would permit, from Tibetan letters and manuscripts, sent in answer to several questions regarding the western misconceptions of Northern Buddhism or Lamaism. The information comes from a Gelung of the Inner Temple—a disciple of Bas-pa Dharma, the Secret Doctrine.

"Brothers residing in Gya-P-heling—British India—having respectfully called my master's attention to certain incorrect and misleading statements about the Good Doctrine of our blessed Phag-pa Sang-gyas—most Holy Buddha—as alleged to be carried on in Bhod-Yul, the land of Tibet, I am commanded by the revered Ngag-pa to answer them. I will do so, as far as our rules will permit me to discuss so sacred a subject openly. I can do no more, since, till the day when our Pban-chhen-rin-po-chhe shall be reborn in the lands of the P-helings—foreigners—and, appearing as the great Chom-dên-da, the conqueror, shall destroy with his mighty hand the errors and ignorance of ages, it will be of little, if of any, use to try to uproot these misconceptions."

A prophecy of Tsong-ka-pa is current in Tibet to the effect that the true doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of western nations, whose crude ideas of fundamental truth would inevitably confuse and obscure the followers of the Good Law. But, when the western world is more ripe in the direction of philosophy, the incarnation of

Pban-chhen-rin-po-chhe—the Great Jewel of Wisdom—one of the Teshu Lamas, will take place, and the splendour of truth will then illuminate the whole world. We have here the true key to Tibetan exclusiveness.

Our correspondent continues:

“Out of the many erroneous views presented to the consideration of our master, I have his permission to treat the following: first, the error generally current among the Ro-lang-pa—spiritualists—that those who follow the Good Doctrine have intercourse with, and reverence for, Ro-lang-ghosts—or the apparitions of dead men; and, secondly, that the Bhan-té—Brothers—or ‘Lha,’ popularly so-called—are either disembodied spirits or gods.”

The first error is found in *Buddha and Early Buddhism*, since this work has given rise to the incorrect notion that spiritualism was at the very root of Buddhism. The second error is found in the *Succinct Abstract of the Great Chaos of Tibetan Laws* by the Capuchin monk Della Penna and the accounts given by his companions, whose absurd calumnies of Tibetan religion and laws written during the past century have been lately reprinted in Mr. Markham's *Tibet*.

“I will begin with the former error,” writes our correspondent. “Neither the Southern nor Northern Buddhists, whether of Ceylon, Tibet, Japan or China, accept western ideas as to the capabilities and qualifications of the ‘naked souls.’

“For we deprecate unqualifiedly and absolutely all ignorant intercourse with the Ro-lang. For what are they who return? What kind of creatures are they who can communicate at will objectively or by physical manifestation? They are impure, grossly sinful souls, ‘a-tsa-ras’; suicides; and such as have come to premature deaths by accident and must linger in the earth's atmosphere until the full expiration of their natural term of life.

“No right-minded person, whether Lama or Chhipa—non-Buddhist—will venture to defend the practice of necromancy, which, by a natural instinct has been condemned in all the great Dharmas—laws or religions—and intercourse with, and using the powers of these earth-bound souls is simply necromancy.

“Now the beings included in the second and third classes—suicides and victims of accident—have not completed their natural term of life; and, as a consequence, though not of necessity mis-

chievous, are earth-bound. The prematurely expelled soul is in an unnatural state; the original impulse under which the being was evolved and cast into the earth-life has not expended itself—the necessary cycle has not been completed, but must nevertheless be fulfilled.

“Yet, though earth-bound, these unfortunate beings, victims whether voluntary or involuntary, are only suspended, as it were, in the earth’s magnetic attraction. They are not, like the first class, attracted to the living from a savage thirst to feed on their vitality. Their only impulse—and a blind one, since they are generally in a dazed or stunned condition—is, to get into the whirl of re-birth as soon as possible. Their state is that we call a false Bar-do—the period between two incarnations. According to the karma of the being—which is affected by his age and merits in the last birth—this interval will be longer or shorter.

“Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer—the word is used advisedly, since the necromantic spell is Dzu-tul, or what you term a mesmeric attraction—can force them into our presence. This evocation, however, is totally condemned by those who hold to the Good Doctrine; for the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the ‘jang-khog’—animal soul—is yet heavily loaded with material particles—there has not been a natural disintegration of the coarser from the finer molecules—and the necromancer, in compelling this separation artificially, makes it, we might almost say, to suffer as one of us might if he were flayed alive.

“Thus, to evoke the first class—the grossly sinful souls—is dangerous for the living; to compel the apparition of the second and third classes is cruel beyond expression to the dead.

“In the case of one who died a natural death totally different conditions exist; the soul is almost, and in the case of great purity, entirely beyond the necromancer’s reach; hence beyond that of a circle of evokers, or spiritualists, who, unconsciously to themselves, practise a veritable necromancer’s Sang-nyag, or magnetic incantation. According to the karma of the previous birth the interval

of latency—generally passed in a state of stupor—will last from a few minutes to an average of a few weeks, perhaps months. During that time the ‘jang-khog’—animal soul—prepares in solemn repose for its translation, whether into a higher sphere—if it has reached its seventh human local evolution—or for a higher re-birth, if it has not yet run the last local round.

“At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new self enters in full consciousness the blessed region of Devachan—when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight—then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them.

“Therefore we differ radically from the western Ro-lang-pa—spiritualists—as to what they see or communicate with in their circles and through their unconscious necromancy. We say it is but the physical dregs, or spiritless remains of the late being; that which has been exuded, cast off and left behind when its finer particles passed onward into the great Beyond.

“In it linger some fragments of memory and intellect. It certainly was once a part of the being, and so possesses that modicum of interest; but it is not the being in reality and truth. Formed of matter, however etherealized, it must sooner or later be drawn away into vortices where the conditions for its atomic disintegration exist.

“From the dead body the other principles ooze out together. A few hours later the second principle—that of life—is totally extinct, and separates from both the human and ethereal envelopes. The third—the vital double—finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles: the body of will; the human soul; the spiritual soul, and pure spirit, which is a facet of the Eternal. The last two, joined to, or separated from, the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation—the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

"Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying, ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a 'bhûta'—'ro-lang' in Tibetan—or proceeds to its further transmigrations in higher spheres.

"In the former case the Lha, or 'man-spirit,' can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called 'spirit' will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the intensity of the love felt by the soul and its unwillingness to part with the loved ones.

"At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the 'Accomplished,' the 'Byang-tsiub,' or the 'Bodhisatwas' alone—they who have penetrated the great secret of life and death—as they are able to prolong, at will, their stay on earth after 'dying.' Rendered into the vulgar phraseology, such overshadowing is to 'be born again and again' for the benefit of mankind."

If the spiritualists, instead of conferring the power of "controlling" and "guiding" living persons upon every wraith calling itself "John" or "Peter," limited the faculty of moving and inspiring a few chosen pure men and women only to such Bodhisatwas or holy initiates—whether born as Buddhists or Christians, Brâhmans or Mussulmans on earth—and, in very exceptional cases, to holy and saintly characters, who have a motive, a truly beneficial mission to accomplish after their departure, then would they be nearer to the truth than they are now.

To ascribe the sacred privilege, as they do, to every "elementary" and "elemental" masquerading in borrowed plumes and putting in an appearance for no better reason than to say: "How d'ye do, Mr. Snooks?" and to drink tea and eat toast, is a sacrilege and a sad sight to him who has any intuitional feeling about the awful sacredness of the mystery of physical translation, let alone the teaching of the adepts.

"Further on Della Penna writes:

"These chang-chüb—the disciples of the chief saint—have

not yet become saints, but they possess in the highest degree five virtues—charity, both temporal and spiritual, perfect observance of law, great patience, great diligence in working to perfection, and the most sublime contemplation.’ ”

We would like to know how they could have all these qualities, especially the latter—trance—were they physically dead!

“These chang-chüb have finished their course and are exempt from further transmigrations; passing from the body of one Lama to that of another; but the Lama [meaning the Dalai-Lama] is always endowed with the soul of the same chang-chüb, although he may be in other bodies for the benefit of the living to teach them the Law, which is the object of their not wishing to become saints, because then they would not be able to instruct them. Being moved by compassion and pity they wish to remain chang-chüb to instruct the living in the Law, so as to make them finish quickly the laborious course of their transmigrations. Moreover, if these chang-chüb wish, they are at liberty to transmigrate into this or other worlds, and at the same time they transmigrate into other places with the same object.

“This rather confused description yields from its inner sense two facts: first, that the Buddhist Tibetans—we speak of the educated classes—do not believe in the return of the departed spirits, since, unless a soul becomes so purified upon earth as to create for itself a state of Bodhisat-hood—the highest degree of perfection next to Buddha—even saints in the ordinary acceptation of the term would not be able to instruct or control the living after their death; and, secondly, that, rejecting as they do the theories of creation, God, soul—in its Christian and spiritualistic sense—and a future life for the personality of the deceased, they yet credit man with such a potentiality of will, that it depends on him to become a Bodhisatwa and acquire the power to regulate his future existences, whether in a physical or in a semi-material shape.

“Lamaists believe in the indestructibility of matter, as an element. They reject the immortality, and even the survival of the *personal* self, teaching that the *individual* self alone—i.e., the collective aggregation of the many personal selves that were represented by that One during the long series of various existences—may survive. The latter may even become eternal—the word eternity with them embracing but the period of a great cycle—eternal in its integral individuality, but this may be done only by becom-

ing a Dhyān-Chohan, a 'celestial Buddha,' or what a Christian Kabbalist might call a 'planetary spirit' or one of the Elohim; a part of the 'conscious whole,' composed of the aggregate intelligences in their universal collectivity, while Nirvāṇa is the 'unconscious whole.' He who becomes a Tong-pa-nyi—he who has attained the state of absolute freedom from any desire of living personally, the highest condition of a saint—exists in non-existence and can benefit mortals no more. He is in 'Nipang' for he has reached the end of 'Thar-lam,' the path to deliverance, or salvation from transmigrations. He cannot perform Tul-pa—voluntary incarnation, whether temporary or life-long—in the body of a living human being; for he is a 'Dang-ma,' an absolutely purified soul. Henceforth he is free from the danger of 'Dal-jor,' human rebirth; for the seven forms of existence—only six are given out to the uninitiated—subject to transmigration have been safely crossed by him. 'He gazes with indifference in every sphere of upward transmigration on the whole period of time which covers the shorter periods of personal existence,' says the Book of Khiu-ti.

"But, as 'there is more courage to accept being than non-being, life than death,' there are those among the Bodhisatvas and the Lha—'and as rare as the flower of udumbara are they to meet with'—who voluntarily relinquish the blessing of the attainment of perfect freedom, and remain in their personal selves, whether in forms visible or invisible to mortal sight—to teach and help their weaker brothers.

"Some of them prolong their life on earth—though not to any supernatural limit; others become 'Dhyān-Chohans,' a class of the planetary spirits or 'devas' who, becoming, so to say, the guardian angels of men, are the only class out of the seven-classed hierarchy of spirits in our system who preserve their personality. These holy Lha, instead of reaping the fruit of their deeds, sacrifice themselves in the invisible world as the lord Sang-gyas—Buddha—did on this earth, and remain in Devachan—the world of bliss nearest to the earth."

H. P. BLAVATSKY

THE SACRED TREE OF KUM BUM

THIRTY-SEVEN years ago, two daring Lazarist Missionaries who were attached to the Roman Catholic Mission establishment at Pekin, undertook the desperate feat of penetrating as far as L'hassa, to preach Christianity among the benighted Buddhists. Their names were Huc and Gabet; the narrative of their journeys shows them to have been courageous and enthusiastic to a fault. This most interesting volume of travel appeared at Paris more than thirty years ago, and has since been translated twice into English and, we believe, other languages as well. As to its general merits we are not now concerned, but will confine ourselves to that portion—vol. ii, p. 84, of the American edition of 1852—where the author, M. Huc, describes the wonderful “Tree of ten thousand Images” which they saw at the Lamaserai, or Monastery, of Kum Bum, or Koun Boum, as they spell it. M. Huc tells us that the Tibetan legend affirms that when the mother of Tsong-Ka-pa, the renowned Buddhist reformer, devoted him to the religious life, and, according to custom she “cut off his hair and threw it away, a tree sprang up from it, which bore on every one of its leaves a Tibetan character.” In Hazlitt’s translation (London, 1856) is a more literal (though, still, not exact) rendering of the original, and from it—pp. 324-6—we quote the following interesting particulars:

There were upon each of the leaves well-formed Thibetan characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas, but, after a minute-examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf, in another in the middle, in a third at the base, or at the side, the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of a plane-tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the individual outlines of characters in a germinating state, and what is very singular, these new characters are not unfrequently different from those which they replace.

The tree of the Ten thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour something like cinnamon. The Lamas informed us that in summer towards the eighth moon, the tree produces huge red flowers of an extremely beautiful character.

The Abbé Huc himself puts the evidence with much more ardor. "These letters," he says, "are of their kind, of *such a perfection that the type-foundries of Didot contain nothing to excel them.*" Let the reader mark this, as we shall have occasion to recur to it. And he saw on—or rather in—the leaves, not merely letters but "religious sentences," self-printed by nature in the chlorophyll, starchy cells, and woody fibre! Leaves, twigs, branches, trunk—all bore the wonderful writings on their surfaces, outer and inner, layer upon layer, and no two superposed characters identical. "For do not fancy that these superposed layers repeat the same printing. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can you suspect jugglery? *I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion.*" Who says this? A devoted Christian missionary, who went to Tibet expressly to prove Buddhism false and his own creed true, and who would have eagerly seized upon the smallest bit of evidence that he could have paraded before the natives in support of his case. He saw and describes other wonders in Tibet—which are carefully suppressed in the American edition, but which by some of his rabidly orthodox critics are ascribed to the devil. Readers of *Isis Unveiled*, will find some of these wonders described and discussed, especially in the first volume; where we have tried to show their reconciliation with natural law.

The subject of the Kum Bum tree has been brought back to our recollection by a review, in *Nature*, vol. xxvii, p. 171, by Mr. A. H. Keane, of Herr Kreitner's just published Report of the Expedition to Tibet under Count Szechenyi, a Hungarian nobleman, in 1877-80. The party made an excursion from Sining-fu to the monastery of Kum Bum "for the purpose of testing Huc's extraordinary account of the famous tree of Buddha." They found

"neither image [of Buddha on the leaves], nor letters, but a waggish smile playing around the corner of the mouth of the elderly priest escorting us. In answer to our enquiries he informed us that a long time ago, the *tree really produced* leaves with Buddha's image, but that at present the miracle *was of rare occurrence*. A few God-favoured men alone were privileged to discover such leaves." That is quite enough for this witness: a Buddhist priest, whose religion teaches that there are no persons favoured by any God, that there is no such being as a God who dispenses favours, and that every man reaps what he has sown, nothing less and nothing more—made to say such nonsense: this shows what this explorer's testimony is worth to his adored sceptical science! But it seems that even the waggishly-smiling priest did tell them that good men can and do see the marvellous leaf-letters, and so, in spite of himself, Herr Kreitner rather strengthens than weakens the Abbé Huc's narrative. Had we never personally been able to verify the truth of the story, we should have to admit that the probabilities favor its acceptance, since the leaves of the Kum Bum tree have been carried by pilgrims to every corner of the Chinese Empire (even Herr Kreitner admits this), and if the thing were a cheat, it would have been exposed without mercy by the Chinese opponents of Buddhism, whose name is Legion. Besides, nature offers many corroborative analogies. Certain shells of the waters of the Red Sea (?) are said to have imprinted upon them the letters of the Hebrew alphabet; upon certain locusts are to be seen certain of the English alphabet; and in the *Theosophist*, vol. ii, p. 91, an English correspondent translates from *Licht Mehr Licht* an account by Sheffer, of the strangely distinct marking of some German butterflies (*Vanissa Atalanta*) with the numerals of the year 1881. Then again, the cabinets of our modern Entomologists teem with specimens which show that nature is continually producing among animals examples of the strangest mimicry of vegetable growths—as, for instance, caterpillars which look like tree-bark, mosses and dead twigs, insects that cannot be distinguished from green leaves, &c. Even the stripes of the tiger are mimics of the stalks of the jungle grasses in which he makes his lair. All these separate instances go to form a case of probable fact as to the Huc story of the Kum Bum tree, since they show that it is quite possible for nature herself without miracle to produce vegetable growths in the form of legible characters. This is also the view of another correspondent of *Nature*, a

Mr. W. T. Thiselton Dyer, who, in the number of that solid periodical for January 4th, after summing up the evidence, comes to the conclusion that "there really was in Huc's time a tree with markings on the leaves, which the imagination of the pious assimilated to Tibetan characters." Pious what? He should remember that we have the testimony, not from some pious and credulous Tibetan Buddhist, but from an avowed enemy of that faith, M. Huc, who went to Kum Bum to show up the humbug, who did "his best in that direction to discover the slightest trace of human trick" but whose "baffled mind could not retain the slightest suspicion." So until Herr Kreitner and Mr. Dyer can show the candid Abbé's motive to lie to the disadvantage of his own religion, we must dismiss him from the stand as an unimpeached and weighty witness. Yes, the letter-tree of Tibet is a fact; and moreover, the inscriptions in its leaf-cells and fibres are in the *SENSAR*, or sacred language used by the Adepts, and in their totality comprise the whole Dharma of Buddhism and the history of the world. As for any fanciful resemblance to actual alphabetical characters, the confession of Huc that they are so beautifully perfect "that the type foundries of Didot [a famous typographic establishment of Paris] contain nothing to excel them," settles that question most completely. And as for Kreitner's assertion that the tree is of the lilac species, Huc's description of the colour and cinnamon-like fragrance of its wood, and shape of its leaves, show it to be without probability. Perhaps that waggish old monk knew common mesmerism and "biologized" Count Szechenyi's party into seeing and not seeing whatever he pleased, as the late Prof. Bushell made his Indian subjects imagine whatever he wished them to see. Now and again one meets with such "wags."

REINCARNATIONS IN TIBET

SO little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhootan, that an Anglo-Indian paper—one of those which pretend to know, and certainly discuss every blessed subject, whether they really know anything of it or not—actually came out with the following bit of valuable information:

It may not be generally known that the Deb Raja of Bhootan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 1864-65

The Bhootan Government consists of a spiritual chief, called the Dhurm Raja, an incarnation of Buddha (?!!) who never dies—and a civil ruler called the Deb Raja in whom is supposed to centre all authority.

A more ignorant assertion could hardly have been made. It may be argued that "Christian" writers believe even less in Buddha's reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or not they are accurate in their statements. But, in such a case, why touch a subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Headquarters, we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly—some very learned lamas; secondly—a European gentleman and traveller, who prefers not to give his name; and thirdly—a highly educated young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter—our "Celestial"

Brother—losing, moreover, no opportunity of corresponding with us. A message from him has been just received *via* Darjeeling.

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhootanese Dharma Raja being “an incarnation of Buddha,” we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known—least of all in Tibet—that the spiritual chief of the Bhootanese was “an incarnation of Buddha, who never dies.” The “Dug-pa¹ or Red Caps” belong to the old Nyang-na-pa sect, who resisted the religious reform introduced by Tsong-kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries. It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith so strongly mixed up with the Bhon practices of the aborigines—into the Shamar sect, that, in opposition to the reformed “Gyelukpas,” the Bhootanese set up a regular system of reincarnations. It is not Buddha though, or “Sang-gyas”—as he is called by the Tibetans—who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak about later on.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? That, which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird’s-eye view of the country. The missionaries, who introduced themselves in 1719, stealthily into Lhasa,² were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits—Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities.³ Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read

¹ The term “Dug-pa” in Tibet is deprecatory. They themselves pronounce it “Dög-pa” from the root to “bind” (religious binders to the old faith); while the paramount sect—the Gyeluk-pa (yellow caps)—and the people, use the word in the sense of “Dug-pa” mischief-makers, sorcerers. The Bhootanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India.—Ed.

² Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lhasa, nine died shortly after, and only three returned home to tell the tale. (See *Tibet*, by Mr. Clements R. Markham.)

³ See Appendix to *Narratives of the Mission of George Bogle to Tibet*. By Clements R. Markham, C. B., F. R. S., Trübner & Co., London.—Ed.

these letters to recognize in them that spirit of *odium theologicum* felt by every Christian, and especially Catholic missionary for the "heathen" and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism and seclusion? Beside these few prejudiced "historians," but five more men of Europe ever stepped into Tibet. Of these, three—Bogle, Hamilton and Turner—penetrated no farther than its borderlands; Manning—the only European who is known to have set his foot into Lha-ssa⁴—died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew—a clergyman; and Csömo de Korös, who never went beyond Zanskar, and the lamasery of Phag-dal.⁵

The regular system of the Lamaic incarnations of "Sang-gyas" (or Buddha) began with Tsong-kha-pa. This reformer is not the incarnation of one of the five celestial Dhyans, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of "Amita," one of the Chinese names for Buddha. The records preserved in the Göñ-pa (lamasery) of "Tda-shi Hlum-po" (spelt by the English *Teshu Lumbo*) show that Sang-gyas incarnated himself in Tsong-kha-pa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Boddhisatwas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last-named—there were, and now are in all but thirty incarnations—five Dhyans and twenty-five Boddhisatwas. It was because, among many other reforms, Tsong-kha-pa forbade necromancy (which is practiced to this day with the most disgusting rites, by the Bhöns—the aborigines of Tibet—with whom the Red Caps, or Shammars, had always fraternized),

⁴ We speak of the present century. It is very dubious whether the two missionaries Huc and Gabet ever entered Lha-ssa. The Lamas deny it.—Ed.

⁵ We are well aware that the name is generally written *Pugdal*, but it is erroneous to do so. "Pugdal" means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csömo de Korös spells it, but, as in the case of *Pho-ta-la* of Lha-ssa loosely spelt "Potala"—the lamasery of Phäg-dal derives its name from Phäg-pa (Phag—eminent in holiness, Buddha-like, spiritual; and *pha-man*, father) the title of "Awalokiteswara," the Boddhisatwa who incarnates himself in the Dalai Lama of Lha-ssa. The valley of the Ganges where Buddha preached and lived, is also called "Phäg-yul," the holy, spiritual land; the word *phag* coming from the one root—Phä or Phö being the corruption of Fo—(or Buddha) as the Tibetan alphabet contains no letter F.—Ed.

that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gyelukpas, the Dugpas (Red Caps)—from the first in a great minority—settled in various parts of Tibet, chiefly its borderlands, and principally in Nepaul and Bhootan. But, while they retained a sort of independence at the monastery of Sakia-Djong, the Tibetan residence of their spiritual (?) chief Gong-sso Rimbo-chay, the Bhootanese have been from their beginning the tributaries and vassals of the Dalaï-Lamas. In his letter to Warren Hastings in 1774, the Tda-shi Lama, who calls the Bhootans “a rude and ignorant race,” whose “Deb Rajah is dependent upon the Dalaï-Lama,” omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tda-shi Lamas were always more powerful and more highly considered than the Dalaï-Lamas. The latter are the creation of the Tda-shi Lama, Nabang-Lob-Sang, the sixth incarnation of Tsong-kha-pa—himself an incarnation of Amitabha, or Buddha. This hierarchy was regularly installed at Lha-ssa, but it originated only in the latter half of the seventeenth century.⁶

In Mr. C. R. Markham's highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to Europe about that *terra incognita*. It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially. “It was, indeed,” it reads, “at about the period of Hiuen-Tsang's journey, that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations, and new dogmas, had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Asoka, it had been revealed to the devout Buddhists

⁶ Says Mr. Markham in *Tibet* ap. xvii *Preface*): “Gedun-tubpa, another great reformer, was contemporary with Tsong-kha-pa, having been born in 1339, and dying in 1474” (having thus lived 135 years). He built the monastery at Teshu Lumbo (Tda-shi Hlum-po) in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Bodhisatwa Padma Pani and on his death he relinquished the attainment of Buddhahood that he might be born again and again for the benefit of mankind. . . . When he died, his successor was found as an infant by the possession of certain divine marks.

of India that their Lord had created the five Dhyani or celestial Buddhas, and that each of these had created five Boddhisatwas, or beings in the course of attaining Buddha-hood. The Tibetans took firm hold of this phase of the Buddhistic creed, and their distinctive belief is that the Boddhisatwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave. This characteristic of their faith was gradually developed, and it was long before it received its present form;⁷ but the succession of incarnate Boddhisatwas was the idea towards which the Tibetan mind tended from the first." At the same time, as Max Müller says: "The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known; and it was this blessing that the introduction of Buddhism brought into Tibet." (p. XIV, *Introduction*.)

The "blessing" has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding.⁸ But yet, for all that, the popular Lamaism, when compared with the real esoteric, or Arahat Buddhism of Tibet, offers a contrast as great as the snow trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high

⁷ Its "present" is its *earliest* form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible—least of all Lamaism, or esoteric Buddhism as disfigured by the untutored imaginative fervour of the populace. There is a vaster difference between the "Lamaism" of the learned classes of the clergy and the ignorant masses of their parishioners, than there is between the Christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted but with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been followed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface to his *Buddhist Catechism*, for many years been taunting the Sinhalese with the "puerility and absurdity of their religion" when, in point of fact, what they speak of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.—Ed.

⁸ The reader has but to compare in Mr. Markham's *Tibet* the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Dalai-Lama and his people, with the three letters of the three Jesuits in the *Appendix*, to enable himself to form a decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three "men of God" pick no better terms for the Dalai-Lamas and the Tibetans than "their devilish *God the Father*" . . . "vindictive devils" . . . "fiends who know how to dissemble," who are "cowardly, arrogant, and proud" . . . "dirty and immoral." &c., &c., &c., all in the same strain for the sake of truth and Christian charity!—Ed.

mountain peak.⁹ A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

Before it can be clearly shown how the Bhootanese were forcibly brought into subjection, and their Dharma Raja made to accept the "incarnations" only after these had been examined into, and recognized at Lha-ssa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the reform. As said before, a Lama had come to Bhootan from Kam—that province which had always been the stronghold and the hot-bed of the "Shammar" or Bhön rites¹⁰—between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Sakya Muni had already commenced degenerating into that Lamaism, or rather fetichism, against which four centuries later, Tsong-kha-pa arose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammars and Bhöns), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Asoka's Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely driving the new faith out of the country. The brotherhood or community of the ascetics known as the *Byang-tsiub*—the "Accomplished" and the "Perfect"—existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the "great teachers of the snowy mountains."

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King,¹¹ who was converted by her from the Bhön re-

⁹ As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, "though many may know how to read their mysterious books, not one can explain them"—an observation hy-the-bye, which might be applied with as much justice to the Christian as to the Tibetan clergy. (See App. *Tibet* p. 306).—Ed.

¹⁰ The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism, but an offshoot of the Bhön religion—itself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and sooth-saying. The introduction of Buddha's name in it means nothing.—Ed.

¹¹ A widely spread tradition tells us that after ten years of married life, with her husband's consent she renounced it, and in the garb of a nun—a *Ghelung-ma*, or "Ani," she preached Buddhism all over the country, as, several centuries earlier, the Princess Sanghamitta, Asoka's daughter, had preached it in India and Ceylon.—Ed.

ligion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India. It was he who sent his minister—according to European Orientalists: his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned “with the great body of truth contained in the Buddhist canonical Scriptures; framed the Tibetan alphabet from the Devanagiri of India, and commenced the translation of the canon from Sanskrit—which had previously been translated from Pali, the old language of Magadha—into the language of the country.” (See Markham’s *Tibet*.)¹²

Under the old rule and before the reformation, the high Lamas were often permitted to marry, *so as to incarnate themselves in their own direct descendants*—a custom which Tsong-kha-pa abolished, strictly enjoining celibacy on the Lamas. The Lama Enlightener of Bhootan had a son whom he had brought with him. In this son’s first male child born after his death the Lama had promised the people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhootanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuists, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama—the people were told—incarnated himself in all the three boys. One had his *Om*, the other his *Han*, the third—his *Hoong*. Or, (Sanskrit): *Buddha*—divine mind, *Dharma*—matter or animal soul, and *Sangha*—the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhootanese clergy to serve the better their ends. Thus their first Lama became a *triple* incarnation, three Lamas, one of whom—they say—got his “body,” the other, his “heart” and the third, his “word” or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Duk-pa Shab-tung, who had been defeated by the Gyelukpas of Gay-don Toob-pa,¹³ invaded Bhootan at the

¹² But, what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim-ani—precious nuns. Durjiay Pan-mo of whom Bogle speaks—his Tda-shi Lama’s half-sister—and the superior of the nunnery on the Lake Yam-dog-ccho or Piate-Lake, was one of such reincarnations.—Ed.

¹³ The builder and founder of Tda-shi Hlum-po (Teshu-lumbo) in 1445; called the “Perfect Lama,” or Panchhen—the precious jewel from the words—*Pan-chhen* great teacher, and “Rim-bochay” priceless jewel. While the Dalañ-Lama is only Gyalba Rim-

head of his army of monks. Conquering the whole country, he proclaimed himself their first *Dharma* Raja, or Lama Rimbo-chay—thus starting a third “Gem” in opposition to the two Gyeluk-pa “Gems.” But this “Gem” never rose to the eminence of a Majesty, least of all was he ever considered a “Gem of Learning” or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhootan, provided he consented to reincarnate himself in Lha-ssa after his death, and make the law hold good forever. No *Dharma* Raja since then was ever proclaimed or recognized, unless he was born either at Lha-ssa or on the Tda-shi Hlum-po territory. Another clause was to the effect that the *Dharma* Rajas should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red-caps, and the converted Shammas should be instructed in the “Good Doctrine” of the Gyelukpas. That the latter must have had some secret power over the Bhootanese, who are among the most inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Duk-pa Shab-tung was reborn at Lha-ssa, and that to this day, the reincarnated *Dharma* Rajas are sent and installed at Bhootan by the Lha-ssa and Tzi-gadze authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Rajah and the four Pën-lobs, called in Indian official papers *Penlows*, who in their turn are under the immediate authority of the Lha-ssa officials.

From the above it will be easily understood that no “*Dharma* Raja” was ever considered as an incarnation of Buddha. The expression that the latter “never dies” applies but to the two great incarnations of equal rank—the Dalai and the Tda-shi Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteswara, the highest celestial Dhyān. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteswara and Buddha are

bochay, or “gem of kingly majesty,” the Tda-shi Lama of Tzi-gadze is Panchhen Rim-bochay or the *Gem of Wisdom and Learning*.—Ed.

one as Amita-pho¹⁴ (pronounced *Fo*) or Amita-Buddha is identical with the former. What the mystic doctrine of the initiated "Phag-pa" or "saintly men" (adepts) teaches upon this subject, is not to be revealed to the world at large. The little that can be given out will be found in a paper on the "Holy Law" which we hope to publish in our next.

¹⁴ In Tibetan *pho* and *pha*—pronounced with a soft labial breath-like sound—means at the same time "man, father." So *pha-yul* is native land; *pho-nya*, angel, messenger of good news; *pha-me*, ancestors, &c. &c

DO THE RISHIS EXIST?

FOLLOWING the example of the Parsi Gentleman whose letter you published in the *Theosophist* of January, 1882, I am induced to enquire if there are Hindu Mahatmas among the Himalayan BROTHERS. By the term Hindu, I mean a believer in Vedas and the Gods they describe. If there are none, will any Brother of the 1st Section¹ be so kind as to enlighten the Hindu Community in general and the Hindu Theosophists in particular whether any Hindu Rishis of old still exist in flesh and blood? The adept Himalayan BROTHERS having explored the unseen universe must necessarily know the Rishis if they exist now. Tradition says that particularly the following seven are immortal, at least for the present kalpa.

Ashwathama, Bali, Vyasa, Hanuman, Vibhisana, Kripa, Parashurama
A HINDU THEOSOPHIST

Editor's Note:—In reply to the first question we are happy to inform our correspondent that there are Mahatmas among the Himalayan Brothers who are Hindus—i.e., born of Hindu and Brahmin parents and who recognize the *esoteric* meaning of the Vedas and the Upanishads. They agree with Krishna, Buddha, Vyasa, Suka, Goudapatha and Sankaracharya in considering that the *Karma kanda* of the Vedas is of no importance whatsoever so far as man's spiritual progress is concerned. Our questioner will do well to remember in this connection Krishna's celebrated advice to Arjuna. "The subject matter of the Vedas is related to the three Gunas; oh Arjuna, divest thyself of these gunas." Sankaracharya's uncompromising attitude towards Purwamimansa is too well known to require any special mention here.

Although the Himalayan Brothers admit the esoteric meaning of the Vedas and the Upanishads, they refuse to recognize as Gods, the powers and other spiritual entities mentioned in the Vedas. The language used in the Vedas is allegorical and this fact

¹ No chela need answer this, except the editor, A.H.T.

has been fully recognized by some of the greatest Indian Philosophers. Our correspondent will have to prove that the Vedas really "describe *Gods*" as they exist, before he can fairly ask us to declare whether our Masters believe in such gods. We very much doubt if our correspondent is really prepared to contend seriously, that *Agni* has four horns, three legs, two heads, five hands and seven tongues as he is stated to possess in the Vedas; or that *Indra* committed adultery with *Goutama's* wife. We beg to refer our learned correspondent to *Kulluka Bhatta's* explanation of the latter myth (and it is a mere myth in his opinion) and *Patanjali's* remarks on the profound esoteric significance of the four horns of *Agni*, in support of our assertion that the Vedas do not in reality describe any gods as our questioner has supposed.

In reply to the second question we are not prepared to say that "any Hindu Rishis of old still exist in flesh and blood" although we have our own reasons to believe that some of the great Hindu Adepts of ancient times have been and are reincarnating themselves occasionally in Tibet and Tartary; nor is it at all easy for us to understand how it can ever reasonably be expected that our Himalayan Brothers should discover Hindu Rishis "in flesh and blood" in their explorations in the "Unseen Universe," since "astral" bodies are not usually made up of those earthly materials.

The tradition alluded to by our correspondent is not literally true; then, what connection is there between the seven personages named and the Hindu Rishis? Though we are not called upon to give an explanation of the tradition in question from our own standpoint, we shall give a few hints which may enable our readers to ascertain its real significance from what is contained in *Ramayana* and *Maha Charata*.

Asvathama has gained an *immortality of infamy*.

Parasurama's cruelty made him immortal but he is not supposed to live in flesh and blood now; he is generally stated to have some sort of existence in fire though not necessarily in what a Christian would call "hell."

Bali is not an individual properly speaking. The principle denoted by the name will be known when the esoteric meaning of *Thrivikrama Avatar* is better comprehended.

Vyasa is immortal in his incarnations. Let our respected Brother

count how many Vyasas there have been from first to last.

Hanuman was neither a human being nor a monkey: it is one of the powers of the 7th principle of man (Rama).

Vibhisana. Not a Rakshasa really but the personification of *Satwaguna* which is immortal.

Kripa's association with Aswathama will explain the nature of his immortality.

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